The Good Catholick no Bad Su

Or, A

LETTER

FROM

A CATHOLICK GENTLEMAN

TO

Mr. *RICHARD BAXTER.*

Modeſtly accepting the Challenge by him made in his Sermon of *Repentance*, Preached before the Honorable HOUSE of

COMMONS,

30 *April*, 1660.

GAL. 5. 26.

Non efficiamur inanis gloriæ cupidi, invicem provocantes, invicem invidentes.

LONDON,

Printed for *John Dakins*, at his Shop near the Vine Tavern in *Holborn*, 1660.

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The Good Catholick no Bad Subject.

OR,

A Letter from a Catholick Gentleman to Mr. *Richard Baxter.*

SIR,

SInce, I preſume, you deſire an Adverſary, who uſe the diligence of a publick Challenge to procure one, and that none will think it ſtrange, you ſhould be ſollicited to perform what you have ſo ſolemnly undertaken; All I have to do, is, in few words, to acquaint my Reader, (who, I think, will ſee it reaſonable you ſhould be oppos'd,) why you are oppos'd by me.

I am a perſon, by the infinite Grace of God, bred up in the Catholick Religion, from which I have learned, my Duty to God cannot be complied with, without an exact performance of my Duty to my Soveraign: To obey him, not for advantage, or temporal concerns, but out of conſcience; and becauſe ſuch is the known will of him, the obedience to whoſe commands is Religion, has always made a part of mine, being a point, as all other which belong to my Faith, preached by the Apoſtles, and from them derived to me by the miniſtry of thoſe perſons his ſacred wiſdom has appointed to ſucceed them.

This Doctrine inſtill'd into my youth by Catechiſms, confirm'd to my riper years by Sermons and Conferences, and poſſeſſing my ſoul with ſo ſetled a beleef, that I did not think any body could pretend to know what Catholick Doctrine is, and not know that this is a part of it, occaſioned a ſtrange ſurprize in me, when Chance ſeconding my Curioſity, in giving me a ſight

[illegible] Sermon preached before the Honorable House of Cor[illegible] Apr. 30. 1660. of which I had heard somthing before, [illegible] in it a plain Challenge, and undertaking to prove against [illegible] Adversary, *That a Papist must cease to be a Papist, if he will be truly or fully loyal to his Soveraign.* Had you said onely, *Loyalty* were no part of his Religion, and that he performed his Allegiance by the help of some other Virtue, (though an indifferent Judge would wonder you should have better intelligence of their Religion, then themselves, who certainly know, and from that certain knowledge profess it teaches Loyalty to be a Divine indispensable Command.) the Assertion, however it would have been altogether as false, would perhaps have appear'd not altogether so exotick. But to deny Loyalty not onely an admittance into, but a consistence with his Religion, and put an unavoidable necessity upon him, of being either a Traytor to God, by renouncing his Faith, or a Traytor to his Soveraign, by renouncing his Allegiance, is a Paradox of that wonderfull excess, that I know not whether is greater, the confidence to assert, or impossibility to maintain it. How, Sir, will you undertake to prove, A Catholick must necessarily desert either God, or his King, who, I think, cannot, I am sure, should not be ignorant, that to render what is *Cæsars* to *Cæsar*, does as truly belong to his Religion, as to render what is *Gods* to *God*? That he makes not distinct Duties of these, but beleeves his Obedience to *Cæsar* is so much a part of his Obedience to *God*, that the later cannot be perform'd without the former? In fine, you, who, with that strong judgment Fame, and I think Desert, gives you to be Master of, cannot but see, were there nothing to intercept the prospect, that a Papist, who is not truly loyal, is not truly a Papist, if the not being faithfully obedient to what is taught by a Religion, make a man cease to be of it.

But, as it is not for me, to pry into what it was that mov'd you to assert this Paradox, so your care in publishing it, suffers none to be ignorant that you have asserted it, and by doing so cast an aspersion upon a sort of people, whose try'd Loyalty in all vicissitudes of dangerous troubles, as it should have altered your judgment, so their long and grievous sufferings, whereof their *Loyalty* was one, and perhaps the onely cause, should, from the charity of your profession, have found, rather pity for their

afflictions,

afflictions, then aſperſions upon their innocence.

And yet, in the ſmall Sphere of my acquaintance, I find little forwardneſs to uſe any other defence, then ſilent patience hitherto their onely ſhield, againſt the many, and heavy blows which (to borrow the mildeſt expreſſion the condeſcendence of charity affords me,) miſtaken Zeal has ſo long given their Fames and Fortunes; and a greater diſpoſition to have recourſe to heaven for an increaſe of ſtrengh, as the blow grows heavier, then to endeavour to lighten the burthen they groan under. But for my part, I muſt confeſs the value I ſet upon Religion and Allegiance, makes me not endure to be deprived of either of them at any rate; and however I may be reconcil'd to all other miſeries, I am not able to bear that of deſerving to be miſerable.

Beſides, I apprehend ſilence in this caſe would amount, or at leaſt be miſ-interpreted to a confeſſion; and that a Charge accompanied with ſuch circumſtances, would, if not cleer'd, be look'd upon as a Sentence, and the world take it for granted, nothing could be pleaded to it, but Guilty. I know I am *Minimus inter Tribus Iſrael*, little known even among thoſe of my own Religion; but as loyal as any, and as certain of my Obligation to be ſo. I know alſo the concern is general, and greater then to be truſted to any one mans ability, eſpecially ſuch a one as is truly conſcious of his own inſufficiency; Neither do I undertake this Demand of Satisfaction vainly, or without juſt occaſion offer'd, but as I have my ſhare in the injury, I have alſo a title to be righted; and, ſince no better Champion appears to defend me, think, I both may and ought to defend my ſelf.

In the face of the world therefore, I require you to perform your undertaking, and deſire you to reflect, and every body take notice, That if you prove not what you profeſs you are ready to do; viz. *That a Papiſt muſt ceaſe to be a Papiſt, if he will be truly and fully loyal to his Soveraign*, you are guilty of the breach of charity to your Neighbour, in as great a height as circumſtances can improve a ſin to. For to ſay nothing of the time, when the joyful and long pray'd for Victory of Right over Ambition and Tyranny fils the Kingdom with comfortable hopes, That the priviledges of Birthright ſhall no more be forfeited, but by real and really proved miſdemeanors: to ſay nothing of the

Auditory before whom you preacht; persons, of whose ... the Nation has given so signal a Testimony, and of ... Counsels his Majesty has expressed so tender a regard: Be pleased to consider, 'tis no one you asperse, but many, and those who, of all that lay claim to so regarded a Title, give the best evidence of being truly *tender Consciences*, since for them they suffer so generally, so constantly, so deeply. Neither is it a small fault you charge them with, but that Monster of sins, *Treason*, and that not onely by the violence of passion once committed, but such as is impossible not to be alwaies committed. And all this with so notorious a publickness, that none can be ignorant of your charge, as I hope none will be ignorant of our innocence.

Now I beseech you joyn all these together, and see (if yours do prove an offence) whether Chance could light upon, or Industry contrive greater aggravations. Consider therefore, Sir, what you have done, and what you are to do; and either prove what you have so solemnly undertaken, or practise what you have as solemnly taught; give an example to the world of that serious and true *Repentance* you so excellently delivered to your Auditory. But prove it effectually, and let not the Question, when we come to grasp it, vanish away by the artifice of some deceitful word. You have raised in the hearts and thoughts of as many as have either heard or read your Sermon, I conceive, an uncharitable, and unjust apprehension: If it prove so, I hope the reparation you will make, shall not be by the fallacy of some term, to which your Art may perhaps give another sense, then you have caused by it in others, to save your self from the obligation of making any.

And yet, to deal plainly, I cannot but be jealous of the expressions you use. For why do you call us *Papists*? You know we have another name, and are not perhaps such men as you make us pass for by that Term: We ow no blind servile obedience to any upon earth, that can ensnare our Judgments to any thing contrary to those Divine Truths brought from Heaven by our Saviour, to bring us up to Heaven, planted by his Apostles, and preserved by his Spouse the Church. I presume you intend by it a Name of Religion, not Opinion; for 'tis the Faith of Christ I am to lay down my life for, but know no Obligation to

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lose a Pins head for the fancies of any private [illegible]

Then again what mean you by a *true and full* Loyalty? Epithetes seem to me no more then the issue of a fruitful Fan[illegible] since a Loyalty which is not a true one, is truely no Loyalty; as false mony is no mony; and as half a pint is not a pint; so if any thing want of full Loyalty, how near soever you approach it, is not Loyalty. I do not therefore see any necessity of those termes; Loyalty in the natural acception of words, saying both true and full Loyalty: as a shilling signifies both Twelve pence and good Silver.

Under your tearm of *Loyalty* too, I conceive you do not comprehend any obligations contradictory to the great one to which all others ought to be subservient; neither of us being, I hope, guilty of that impious flattery, to imagine any duty can be a duty, which is inconsistent with that first and chiefest duty we owe to our Maker and Preserver. I beseech you therefore let all these Terms be defin'd, that the Question may not vanish from us in the mist of the words we use in treating it. That which I, and I think every one else, apprehends by your words, is that this Kingdom holds a sort of people, whose Birth-right indeed gives them a title to the Protection of the Laws and priviledges of Community, but whose Religion, by misteaching them in their duty to their King and Country, renders them unworthy of those advantages. This is what I apprehend, and what you are to prove.

Now if you should mean by *Papist* something which I am not; by *True and Full Loyalty*, something which I either do pay, or which none are bound to pay: Your words indeed would be innocent, but the artifice of wresting them to oppose innocence, little suitable to your Condition. And that as I desire not to be mistaken in your meaning, none may be so in my sentiments, I conceive my self comprehended in your assertion, but know no reason why I should deserve the name you express it in, more then that I am of the Communion of those men whose Faith and Government was taught and instituted by Christ and his Apostles, and by their successors in an uninterrupted Delivery down to us. I believe, and what I profess to you in the face of the world, I am ready by Oath to confirm to all men in the face of heaven, That my Loyalty to my Soveraign

dispensable duty from which no power Spiritual, or Temporal, Domestick or Forreign, under any pretence of Excommunication, Deposition, or any other whatsoever, can free me either wholly or in part; and till I am call'd upon to do it more solemnly, I here do in the mean time renounce heartily all Dispensations, Absolutions, and whatsoever to the contrary which may raise jealousie in my Soveraign, or dissatisfaction in my fellow Subjects, professing that notwithstanding any such pretext, if any should happen to be, I will by the grace of God, perform my Allegiance truly and fully as every good Subject is bound to do. This is my Religion; this is what I have been taught in It concerning Loyalty; and what the occasion has prompted me to digress into: since however the Confession I make be impertinent to the business I have in hand (my task being to *oppose what you say*, not to say all I know my self) it will not I hope be unwelcome to the Reader, at least to such an one as desires his judgment should be built upon the unmoveable foundation of Truth, of which in things of this nature, there is no greater evidence then the testimony of such as certainly know what they say, and faithfully say what they know.

But to return to our work; I utterly deny your Assertion, professing to all the world tis not true, *That a Papist must cease to be a Papist, if he will be truely and fully Loyal to his Soveraign*; and before all the world demand of you to prove it, as you have undertaken. If you shew me disloyal, I acknowledg I ought, and seriously profess I will repent: if you cannot, lay your hand on your heart, and consider what tis to make an innocent man, nay, so many innocent men pass for guilty, and guilty of so execrable a crime as Treason; in which case I hope you will need no admonition to repent your self.

FINIS.